

Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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MOUNT SINAI.

From Mr. Burekhardt's Journal of a Tour in the Peninsula of Mount Sinai, in the spring of 1816.

(Concluded from p. 179.)

On my return to the convent, I was cordially greeted by the Monks and the Superior. The safe return of pilgrims from the holy mountains is always a subject of gratulation, so great is the dread of the Arabs.

Several Bedouins had acquainted me that a thundering noise, like repeated discharges of heavy artillery, is heard at times in these mountains; and they all affirmed that it came from Om Shomar. The Monks confirmed the story, and even positively asserted, that they had heard the sound about mid-day, five years ago, describing it in the same manner as the Bedouins. The same noise had been heard in more remote times, and the Superior, who has lived here forty years, told me that he remembered to have heard the noise at four or five separate periods. I inquired whether any shock of an earthquake had ever been felt on such occasions, but was answered in the negative. Wishing to ascertain the truth, I prepared to visit the mountain of Om Shomar.

I left the convent a little before midnight on the 23d of May, with two guides well armed, and at the end of eight hours arrived at the foot of the mountain. The country around is the wildest I have yet seen; the devastations of torrents are every where visible, the sides of the mountains being rent by them in numberless directions; the surface of the sharp rocks is blackened by the sun; all vegetation is dry and withered; and the whole scene presents nothing but utter desolation and hopeless barrenness.

We ascended S. E. in the valley of Shomar, winding round the foot of the mountain for about an hour, till we reached the well of Romhan, where are the ruins of a convent. Early next morning I took Hamd with me to climb the Om Shomar, while the other man went with his gun in pursuit of some mountain goats which he had seen yesterday at sunset upon the summit of a neighbouring mountain: he was accompanied by another Djebalye, whom we had met by chance. I had promised them a good reward if they should kill a goat, for I did not wish to have them near me when examining the

rocks upon the mountain. It took me an hour and a half to reach the top of Shomar, and I employed three hours in visiting separately all the surrounding heights, but I could nowhere find the slightest traces of a volcano, or of any volcanic productions, which I have not observed in other parts of the upper Sinai. Om Shomar consists of granite, the lower stratum is red, that at the top is almost white, so as to appear from a distance like chalk. The mountain rises to a sharp pointed peak, the summit of which it is, I believe, impossible to reach; the sides being almost perpendicular, and the rock so smooth, as to afford no hold to the foot. I halted at about two hundred feet below it, where a beautiful view opened upon the sea of Suez, and the neighbourhood of Tor, which place was distinctly visible; at our feet extended the wide plain El Kaa. The southern side of the mountain is very abrupt, and there is no secondary chain toward the sea in any direction like those on the descent from Sinai.

We returned to Romhan, and descending by the same way we had come, heard the report of a gun, and were soon after gratified by the arrival of our huntsman with a fine mountain goat. Immediately on killing it, he had skinned it, taken out the entrails, and then put the carcase again into the skin, carrying it on his back, with the skin of the legs tied across his breast. After a hearty dinner, we descended for two or three hours, where we halted for the night, and the next morning returned to the convent.

Mount Serbal.

As Mount Serbal forms a very prominent feature in the topography of the peninsula, I was determined, if possible, to visit it, and Hamd having never been at the top of it, I was under the necessity of inquiring for a guide. None of the Tebna present knew the road, but I found a young man who guided us to the tent of a Djebalye, which was pitched in the lower heights of Serbal, and who being a great sportsman was known to have often ascended the mountain. We found the Djebalye where were two tents pitched, in one of which lived his own, and in the other his son's family; he usually spent the whole day in hunting while the women and younger children took care of the cattle which found good pasturage among the rocks.— It was near sunset when we arrived, and

the man was rather startled at our visit, though he received us kindly, and soon brought us a plentiful supper. When I asked him if he would show me the way to the summit of Serbal, which was now directly before us, he expressed great astonishment, and no doubt immediately conceived the notion that I had come to search for treasures, which appears the more probable to these Bedouins, as they know the country was formerly inhabited by rich monks. Prepossessed with this idea, and knowing that nobody then present was acquainted with the road, except himself, he thought he might demand a most exorbitant sum from me. He declined making any immediate bargain, and said he would settle it the next morning.

June 1st.—We rose before daylight, when the Djebalye made coffee, and then told me, that he could not think of accompanying me for less than sixty piastres.—As the whole journey was to last only till the evening, and as I knew that for one piastre any of these Bedouins will run about the mountains on messages a whole day, I offered him three piastres, but he was inflexible, and replied that were it not for his friendship for Hamd, he would not take less than a hundred piastres. I rose to eight piastres, but on his smiling and shrugging his shoulders, I got up and declared that we would try our luck alone.

We took our guns and our provision sack, filled our water-skin at a neighbouring well, and began ascending the mountain straight before us. I soon began to wish that I had come to some terms with the Djebalye; we walked over sharp rocks without any path, till we came to the almost perpendicular side of the upper Serbal, which we ascended in a narrow difficult cleft. The day grew excessively hot, not a breath of air was stirring, and it took us four hours to climb up to the lower summit of the mountain; where I arrived completely exhausted.

After reposing a little, I ascended the eastern peak, which was to our left hand, and reached its top in three quarters of an hour, after great exertions, for the rock is so smooth and slippery, as well as steep, that even barefooted as I was, I was obliged frequently to crawl upon my belly, to avoid being precipitated below; and had I not casually met with a few shrubs to grasp, I should probably have been obliged to abandon my attempt, or have rolled down the cliff. The summit of the eastern peak consists of one enormous mass of granite, the smoothness of which is broken only by a few partial fissures, presenting

an appearance not unlike the ice-covered peaks of the Alps. The sides of the peak, at a few paces below its top, are formed of large insulated blocks twenty or thirty feet long, which appeared just as if suspended, in the act of rushing down the steep. Near the top I found regular steps formed with large loose stones, which must have been brought from below, and so judiciously arranged along the declivity, that they have resisted the devastations of time, and may still serve for ascending. I was told afterwards that these steps are the continuation of a regular path from the bottom of the mountain; which is in several parts cut through the rock with great labour. If we had had the guide, we should have ascended by this road, which turns along the southern and eastern side of Serbal. The mountain has in all five peaks; the two highest are that to the east, which I ascended, and another immediately west of it; these rise like cones, and are distinguishable from a great distance.

The eastern peak, which from below looks as sharp as a needle, has a platform on its summit of about fifty paces in circumference. Here is a heap of small loose stones, about two feet high, forming a circle about twelve paces in diameter.—On the rocks are numerous inscriptions, the greater part of which are illegible.

As the eye is very apt to be deceived with regard to the relative heights of mountains, I will not give any positive opinion as to that of Mount Serbal; but it appeared to me to be higher than all the peaks, including Mount St. Catherine, and very little lower than Djebel Mousa. From the circumstance of the inscriptions upon this mountain, while there are none on the other mountains, I am persuaded that Mount Serbal was once the chief place of pilgrimage in the peninsula; and that it was considered the mountain where Moses received the Tables of the Law; though I am equally convinced, from a perusal of the Scriptures, that the Israelites encamped in the Upper Sinai, and that either Djebel Mousa or Mount St. Catherine is the real Horeb. The proximity of Serbal to Egypt may, at one period, have caused that mountain to have been the Horeb of the pilgrims, and possibly, if the Byzantine writers were thoroughly examined, some mention might be found of this mountain, which I believe was never before visited by any European traveller. At present neither the monks of Sinai and Cairo, nor the Bedouins believe it to have been the scene of the events of Sacred History. Mount St. Catherine bore S. E. 1-2 E.—Om Skomar S. S. E.

From the Christian Watchman.

METHODIST MISSION IN SOUTH-AFRICA.

Mission among the Caffrees of South Africa, conducted principally by Mr. Wm. Shaw.

EXTRACTS FROM MR. SHAW'S JOURNAL.

Wednesday, 7th.—I was much pleased with the appearance of the congregations here. Last night, about one hundred and fifty, chiefly Caffrees, were present: they sang melodiously a sort of native air, to some expressive words of praise to God, said to be composed by a native captain; and repeated, as with one voice, answers, to the catechetical examination, which was conducted by Mr. Brownlee. Considering the short period that has elapsed since the commencement of the Institution, and the peculiar circumstances of the country, much has been effected. The site of the village is well chosen; it affords abundance of good timber, pasturage, water, &c.; and which is of great consequence in Africa, the stream has been so led out by conduits, as to render irrigation practicable to a considerable extent. The village is laid out, on a regular plan, to which all the Caffrees submit, on coming to build upon the place. The neighbourhood is very populous. I was surprised at the number of kraals, all full of people; which we passed in the course of an hour's ride from the Missionary station. Mr. Bennie, of the Glasgow Society, has a number of children in his school; he writes out for them Caffree words, which they appear to learn to read with facility. On the whole, I think the Missionaries at this place, will by the blessing of God, produce a great change on the mass of the people in their neighbourhood. Mr. Kay questioned some of the candidates for baptism, at the request of the missionaries; and at night I addressed the Caffree congregation, through the medium of the interpreter, who understands Dutch. A messenger was sent to GAIKA, the king, saying, that we wished to speak with him; it is, however doubtful, whether he will come.

Thursday, 8th.—I spent an hour in prayer this morning with my brethren, and the three missionaries on the station, when many fervent petitions were offered to God for the Caffrees. *Human agency* was acknowledged before the Lord to be weakness itself, and the abundant effusion of the HOLY SPIRIT, to prosper missionary labours among the Caffrees, was successfully solicited in prayer, by all the brethren present.

O that God may give us the desire of our hearts! We commenced our journey soon after the meeting; and in less than an hour arrived at the kraal of MAKOOA, the eldest son of GAIKA, whom with two of his wives, we met on the road, a short distance from his house. He immediately turned back; and we were soon surrounded by a number of his people.—After some conversation respecting an interview with his father, and desiring him to inform the king at what village we intended to sleep to-night, we rode on, and arrived at the intended place about sunset. We saw a number of kraals, or villages on the road as we journeyed. The principal man at this kraal sent off women to the neighbouring kraals to say that we intended to preach the Gospel at his place, and to invite them to attend. We were allowed to take up our abode in their encircled threshing floor; and while we were boiling our kettle, a number of Caffrees assembled around us. We desired them to ask us any questions they thought proper respecting the Gospel, when the following conversation with a Caffree took place to which the rest listened with attention:

Caffree. God requires men to pray all their lives, even to death; now this is too hard. If God would be satisfied with two or three day's praying, that might be done; but to pray all our lives is too hard.

Missionary. Those who pray sincerely will soon find, that it is not a hard work, but a pleasure and delight: a child finds it very difficult, at first, to attempt walking, but it soon takes great delight in running about.

Caffree. I am now growing old; I have lived long in the world, without God, therefore, it is of no use for me to change now.

Missionary. You should consider it a mercy, that now to the latter end of your life, God has sent his word to you; the older you are, the more reason there is for you to change because you must soon appear before the judgment-bar of God.

Caffree. But you say God is almighty, and can do all things; why does he not change me at once himself, without sending teachers to tell me what I must be?

Missionary. God is truly almighty; but he uses means to effect what he designs: it is the same with the soul, as with the body. He can give us corn from heaven; but he gives none, until the women, dig, and plant, and sow; then he sends his rain upon it, and we receive corn and pumpkins, for food. Now it is just so with our souls; God sends teachers; you must

hear and believe them, repent of your sins, and pray to God; and he will change your heart, and save you.

Caffree. Why does not God change the devil first; he is very wicked; besides I know that he troubles me, and pushes me on to bad things; why does not God first convert him?

Missionary. The Devil was the *first* sinner; no person *tempted* him; and as he sinned without being tempted, God cast him into hell, and there he must remain forever. God will not have mercy on him; but it pleased God to have pity upon man; yea, he loved man so much that he gave his only begotten Son to die for us, that whosoever believeth on him should not perish, but have everlasting life. Here the subject of redemption by Christ was enlarged upon.

I have transcribed a part of this conversation, in order that you may have some idea of the acuteness which these natives occasionally display. The questions were proposed by one Caffree; the eyes of some of his companions seemed to sparkle with satisfaction, when they thought they had asked a question which would puzzle us. The answers were given by us all three; sometimes one, and then another of us, taking up the subject, and replying to the inquiries of this shrewd man. We more than once had the satisfaction of hearing from T'zatzoe, after interpreting some of our replies, "Now he is *stom*," (dumb) by which he meant that his objections were silenced.

After this conversation was ended, the principal man of the kraal made an animated oration of a quarter of an hour long, which T'zatzoe* informed us was to the following purpose;—"That every thing, mountains, rivers, grass, cattle, down to even his kaross, or cloke, proved the being of a God. God had sent missionaries on to the land, to speak of Him, and they ought to receive and hear them. If even a child were to call out to them, as they passed a kloof, or a bush, and begin to tell them any thing respecting God, they ought to stop and hear; much more when such men as these speak, who are now in the land. The words of the Missionaries

* I often mention T'zatzoe, our interpreter;—he belongs to the London Society's Mission, having been given by his father, a Caffree Chief, many years ago, when very young, to the late Dr. VANDERKEMP, to be brought up. T'zatzoe is now a credit to those under whose care he was placed. He reads Dutch, is a good carpenter, is truly converted to God, and an occasional Preacher at Theopolis.

should be believed, and not reasoned about: (alluding to the man who had asked us the above questions.) You allow that you know nothing; then why should you cavil at the word. These men are much superior to you, and they know more;—besides, they have God's word," &c. He delivered all this with such animation, and display of natural oratory, as surprised us and the people listened to his speech, with profound attention. We sung a hymn in English, with which the natives were delighted. T'zatzoe prayed in the Caffree language. About 9 o'clock, the night threatened rain; we, however, lay down in the open air, in preference to sleeping in a native hut; with our saddles for pillows we slept very well although it was very cold.

THE EPISTLE FROM THE YEARLY MEETING OF FRIENDS.

Held in London, from the 21st of the Fifth month, to the 29th of the same, inclusive, 1823;—To the Quarterly and monthly Meeting of Friends, in Great Britain, Ireland, and elsewhere.

Dear Friends,—We have again been made thankful in the belief that the Lord is not unmindful of us; and we reverently trust that this meeting has not been held in vain. We may inform you, that the current of Christian love has renewedly flowed amongst us; and it has extended to all our absent friends. Under this precious influence, we offer you our endeared salutation, desiring your advancement in the way which leadeth unto eternal life; and that you may ever bear in remembrance that "other foundation can no man lay, than that is laid, which is Jesus Christ."

Beloved friends, we have no new doctrine to communicate; no fresh precepts to enforce; it is a peculiar excellence of the Gospel that its character is always the same. To those who desire to have their hearts cleansed from the defilements of sin,—yea to all—the grace of our Lord Jesus Christ continues to be freely offered. The cross must be daily borne by all who would become his disciples. If we would attain unto that holiness without which no man can see the Lord, we must apply in faith unto Him who taketh away the sin of the world; who was wounded for our transgressions, who was bruised for our iniquities, and by whose stripes we are healed; who being in glory with the Father "before the world was," condescended, in order to effect our redemption, to come down from heaven and take upon him the nature of man. In contemplating the infinite im-

portance of these solemn truths, and in publicly acknowledging our belief in the Divinity of our blessed Saviour, we desire most clearly to convey the sentiment that it is not the mere assent of the judgment to the truths of Holy Scripture, however desirable such an assent may be, that is sufficient to make us real Christians. It is only by the sanctifying operation of the Holy Spirit that we come fully to partake of the benefits of the mediation and propitiatory sacrifice of the Son of God.

It is our earnest solicitude that all whom we are addressing may be enough concerned for the salvation of their souls. Dear friends, we believe that for the advancement of this most necessary work, it is good for us frequently to seek after retirement in spirit before the Lord, and to wait in reverent silence for the secret intimations of his will. If this be not immediately manifested, let not any be discouraged, but let them persevere in faith. Then we believe that in the Lord's time that evidence of his care will be granted, which will prove consoling to the mind. On such occasions the precepts of holy writ will at times be brought instructively to our remembrance. With these invaluable writings it becomes every one who bears the name of a Christian, to endeavour to be well acquainted. In order to acquire this knowledge, we wish that all our members may observe the good practice of a daily serious reading of the Scriptures in their families, when collected; and also that they frequently read them in private in a pious disposition of mind, even though it be but a small portion at a time.

In the sacred writings no duty is more clearly set forth than that of prayer. Prayer is the aspiration of the heart unto God: it is one of the first engagements of the awakened soul, and we believe that it becomes the clothing of the minds of those whose lives are regulated by the fear and love of their Creator. If in moments of serious reflection, and when communing with our own hearts, we are sufficiently alive to our helpless condition, we shall often feel that we may pour forth our secret supplications unto the Lord. And as we believe that it is one of the greatest privileges a christian can enjoy, thus to draw nigh in spirit unto the Father of mercies, we earnestly desire that no one may deprive himself of so great a blessing. But let all on such occasions remember the awful majesty of Him who filleth heaven and earth, and their own unworthiness in His pure and holy sight. If these consider-

ations ought to possess the mind in our secret aspirations unto the Almighty, how incumbent is it upon those who publicly approach the Throne of grace to cherish them in their hearts, and to move only under the influence of that spirit which enables us to pray aright!

Whilst he who would be a real and not a nominal Christian, is duly impressed with the necessity of striving to become a meek and humble disciple of Jesus,—whilst he bears in mind that he is constantly liable to fall, and that he must therefore be waiting for the renewal of his spiritual strength, and at all times be placing his dependence upon Divine aid,—there is safety. But we fear with respect to some who have run well for a time that either through the friendship of men or outward prosperity, or through unwatchfulness, they have gradually fallen away from that to which they had once attained; and that others, from similar causes, are not advancing to that state of purity and simplicity in which they would become useful members of the Church of Christ. Dear friends, permit us in Christian love, to remind you of the ever important injunction of our Lord:—"Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." If you endeavour to prove by your actions the sincerity of your profession, if in your intercourse with others you show that you have an honest and upright heart, if your lives are ordered in the fear of the Lord; you may, by your daily walk through life, commend and adorn your own religious principles. But, if there be a want of consistency of conduct, it may lead those around you, lightly to esteem those very principles which their judgment has at one time approved; nay, it may cause the way of truth to be evil spoken of.

There are many ways by which our attachment to religion and virtue may be made manifest to others. One of these is the due observance of that day which is publicly set apart for the performance of divine worship. Our care for the due attendance of our religious meetings, both on first-days and on other days of the week, has been repeatedly expressed, nor have we at this time been unmindful of this primary obligation. We earnestly entreat every one, when thus met, to consider the worship of the Almighty as a solemn act. Under this impression his demeanour will bespeak a serious thoughtfulness; and let all remember, that at such times an indolent state of mind is offensive in the

sight of Him whom we are met to serve. But the duties of the day to which we have adverted, are not confined to the time allotted to assembling with our brethren. Our spiritual growth may be advanced by habits of quietness and retirement, and by suitable reading, in the course of the day. On the other hand great care is necessary that we do not by unprofitable visiting or conversation, by travelling on our outward avocations, or by otherwise engaging in them, dissipate those good impressions with which we may have been mercifully favoured.

The accounts of the sufferings of our members in Great Britain and Ireland, in support of our well known testimony against tithes and all other ecclesiastical claims, including the costs and charges of distraint, and a few demands for military purposes, have been brought up in usual course. The amount is upwards of thirteen thousand two hundred pounds.

We rejoice with gratitude that this country has continued to be favoured with the blessing of peace, whilst we lament that other nations, at no great distance from us, have been involved in contention and bloodshed. We desire that we may all so live under the influence of that spirit which breathes peace on earth and good will towards men, that, whenever occasions occur, we may be prepared, by our conversation and conduct, in meekness and wisdom to show forth our precious testimony to the peaceable nature of the Gospel dispensation.

Our friends, in Ireland, and those of all the Yearly Meetings on the continent of America, have at this time been brought to our remembrance, with the feeling of much brotherly love, by the continuance of our usual exchange of epistles. This meeting has again felt deeply interested on behalf of the natives of Africa who continue to be torn from their homes, and consigned to cruel bondage, as well as for those who are held in slavery in the colonies of this country. And we desire that friends every where, may not fail to remember all who are thus deprived of their liberty, with feelings of sorrow, and to pity them in their degraded condition; and also that they would embrace every favourable opportunity that may present itself for pleading the cause of these oppressed fellow men.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our

Saviour, be glory and majesty, dominion and power, both now and ever, Amen."

Signed in and on behalf of the Meeting
by **JOSIAH FOSTER,**
Clerk to the Meeting this year.

Extracts from Dr. Wood's Convention Sermon.

THE FIRST REFORMERS.

One of the foulest blots upon the christian religion, and, as I must think, one of the greatest hindrances to its general diffusion, has been, that its friends have brought to its defence such a mixture of human passion. Let me not be understood to imply that the great propagators of religion have *prevailingly* made use of carnal weapons, or that they have been destitute of christian love. But when I read the useful writings of Luther and other Reformers, in opposition to the errors and corruptions of the Romish Church,—with all my admiration for characters so far elevated above my own, I cannot but find, here and there, what I think could never have been learned in the school of Christ. In the heat of battle, those excellent men appear sometimes to have forgotten, that they were called to seek the *salvation* of their enemies, not their *destruction*. They forgot that the soul of a Pope or a Papist was as precious, as the soul of a Protestant, and that Jesus died for one, as well as the other;—or else they forgot, that hard names, violent criminations, censures, and anathemas, were not among the appointed means of saving the soul. Every thing of this kind must have tended to create strong and invincible prejudices against the cause of the Reformation. The Reformers indeed made use of powerful and conclusive reasoning; and so far they did well. But had not their reasoning some accompaniments, directly calculated to perpetuate the enmity of those, whom they ought, by every act of kindness, to have labored to conciliate?—The Reformers had zeal,—zeal highly commendable, and of great use to their cause. But their zeal had, sometimes, an aspect of fierceness, not at all like the zeal of Jesus. And what did the fierceness of zeal in them do, but generate greater fierceness in their opposers? Their *zeal* was *good*;—but *love* is as good as *zeal*.

The remarks I have just made, relate to that succession of excellent men, who, by their preaching and their pens, opposed the usurpations and errors of popery. We know they made a powerful and successful opposition; and would forever bless God,

that through their labours, divine truth diffused its light so extensively. But we wish that it had been made to shine still more extensively; that the true spirit of the Reformation had received no check; that the glorious conquest begun had been continued, till the whole mass of corruption, which had been accumulating for ages, had been swept away forever. And with a view to this happy result, we wish that those, who laboured in the cause of the Reformation, had uniformly exhibited characters of unsullied excellence. Freely indeed do we acknowledge them to have been greatly superior to us in all the grand qualities of Christian and ministerial character. But who can hesitate to say, *they might have risen to a still higher eminence?* We are aware, that they have sometimes been applauded for that very violence and wrath, which detracted so much from the beauty of their character, and proved such obstacles to the farther triumph of their cause. Nor is it by any means difficult to account for this. We are always prone to think well of that excitement of wrathful passion, which generally attends what is called *heroic virtue*, because every contest, in which we engage with earnestness, is apt to excite a kindred flame in our own breasts; and thus, for our own justification, we are tempted to regard such excitement of passion, as a part of faithfulness and piety. We applaud the excesses and disorders of zeal, because they are the products of our common nature; and we withhold our homage from *the meekness and gentleness of Christ*, because this, besides being a retired and silent virtue, is one which we cannot attain, without painful self-denial.

The sum of what I would advance in regard to the Reformers, is, not that they had too much zeal, but too little love;—not that they showed too strong an attachment to those who aided the Reformation, but too little concern for the salvation of those who oppose it;—not that they had too much decision of character, but too little gentleness;—not that they declared the truth with too great boldness or fidelity, but with too little wisdom; and finally, not that they manifested too determined an abhorrence of the malignant spirit of persecuting pontiffs and inquisitors, but that they suffered their abhorrence at length to contract a degree of likeness to that very malignity, against which it was directed. These obvious imperfections of the Reformers, though more than overbalanced by their various excellences, were sufficient to sully their characters, and to

become mighty obstacles to the success of their cause. Who can tell what happy consequences would have followed, had those excellent men, who laboured to rid the church of the corruptions of popery, uniformly cherished and exhibited pure love to the souls of men, especially to the souls of their opposers and enemies, and used, without weariness, all the attractive methods, suggested by love, to win them to the truth? Who can tell how happy would have been the consequence, had they shown a disposition to avoid, as far as possible, every thing wounding to the feelings or the reputation of those, whose errors they refuted; to do full justice to all their good qualities, and, as far as might be consistent with fidelity, to draw a veil over their faults? Had this spirit of meekness, and forbearance, and candor pervaded all their writings, and labours, and sufferings; who can tell with what higher power the weapons of their warfare would have been invested, and what higher victories they would have gained? Alas! that any causes, especially on their part, should have helped to put a stop to the progress of the Reformation, and to continue, even to the present time, that state of Christendom, over which we have so often uttered our deepest lamentations.

NEW-HAVEN, AUGUST, 30.

SCHOOLS IN BOSTON.

Much has been written in this country respecting the establishment and management of schools; and in several states large sums of money are appropriated by the several legislatures for their support. In this respect our country has done more than many others, and the effect of this wise measure is visible in the general diffusion of knowledge and happiness.

It is at the same time true, that sufficient attention is not given to the subject,—sufficient care not taken to make these appropriations turn to the best possible account. The money appropriated is often paid for the support of very incompetent teachers, and instances perhaps might be found where the appropriation itself has operated as an evil. The great object of payment for the instruction of children being secured, the heads of families consider that the duty of forming the minds of their children is taken off their hands, and that all that remains for them to do is to find a person willing to take the money and keep a school.

Few employments however, require that a superintendent should have good and peculiar qualifications more, than that of instruction; and in none are the effects of his deficiency longer felt, or more to be regretted. It may not be diffi-

cult to satisfy a pupil respecting his own attainments, and with an imperfect knowledge of the subjects, he has studied, he may leave the school or seminary. He may or he may not ultimately discover that his acquirements are merely superficial. The discovery however, will probably be made by others.

The duty of requiring instructors to be competent to the business in which they engage, and of desiring that the mode of instruction adopted should be of the best character, is incumbent upon every good citizen, especially upon every father of a family. In this way, and in this way only, can the happiness of the rising generation be secured.

We have been led to make these remarks from observing the degree of attention given to their public schools by the people of Boston. The following is an extract from the Daily Advertiser published in that city.

The eight public grammar and writing schools, the schools for mutual instruction, and the Latin and English Classical schools were visited on Wednesday, according to the arrangements previously made. After the examination of the schools, the Mayor and Aldermen, the members of the Common Council, the School Committee, the School Masters and the prize scholars, the Firewards, the members of the Board of Health, the Boston Senators and Representatives, the Committee for Primary Schools, the Wardens, the Ward Inspectors, the Clergy and other invited guests, sat down to dinner in Faneuil Hall. The scholars are about four thousand.

After the company had assembled in the Hall, it was announced by the Mayor that a distinguished gentleman had given a hundred dollars a year, to be appropriated in two Gold Medals of the value of fifty dollars each, to be given to the best scholar, for proficiency, respect to his instructors and urbanity to his associates, in the Latin and Classical Schools, one at each school, to be determined by the school committee, in conjunction with the instructors; and that the donor had selected this time for declaring the result and presenting the medals. He then called Thomas Davis, (son of Mr. Isaac P. Davis,) of the Latin School, and John James Dixwell, (son of Dr. Dixwell,) of the Classical School, who came upon the stage, where he stood, and after a short address, presented them with the medals.

THEOLOGICAL SEMINARY AT AUBURN.

The Rev. James Richards, D. D. of Newark, N. J. has been chosen Professor of Christian Theology in this Institution.—This Professorship has recently been endowed, and it is stated in the New-York Observer, that no doubt is entertained but that Dr. Richards will accept the appointment. The following remarks respecting the institution are taken from that paper.

This Seminary was incorporated in 1820. Its local situation is highly advantageous, in the midst of a populous and fertile district of country, where the interests of more than five hundred churches, and a great number of new and desti-

tute settlements, render such an institution peculiarly necessary.

A large and substantial stone building is erected for the accommodation of the students, and the seminary is now so well organized as to afford the means of a sound theological education in all its branches.

The village of Auburn, for the beauty and healthfulness of its situation, and for the character and prosperous enterprise of its inhabitants, is exceedingly desirable as a place of residence, and every way eligible as the seat of this school of the prophets. We cannot but rejoice in the establishment of another institution devoted to sacred learning, so happily situated. We trust that hundreds and thousands of pious and devoted young men will there receive the instruction requisite to enable them to fulfil acceptably the duties of the Gospel ministry.

AMERICAN EDUCATION SOCIETY.

The receipts of the Society for the first seven months of the present year, have amounted to \$5701. In the first seven months of 1822, they were \$9325; and in the first seven months of 1819, they were \$12 157. Under these circumstances an appeal has been made to the friends of the institution; and it is stated "that without a special effort and that immediately, the Directors will not be able to make the usual grant to the Beneficiaries in October." Aaron P. Cleveland, Esq. of Boston, is the Treasurer of the Society. The sum of \$40 "constitutes a clergyman a life member; \$100 a layman—\$3 a clergyman, and \$5 a layman, an annual subscriber."

For the Religious Intelligencer.

PERSIA.

A dissertation read before the Society of Inquiry respecting missions, in the Theological Seminary, Andover.

Persia at the present day, exhibits but the wreck of her former greatness and glory. The splendour of her throne has passed away; the authority of her sceptre, to whose sway the half of Asia was obedient has long since ceased; while the ruins of her cities, and the records of history alone remain to tell us what Persia was. But we trust there is in store for her a glory of another sort; a glory that shall far outshine the splendor of earthly monarchs—even when Messiah shall sit upon her throne, holding the sceptre of righteousness and peace.

In this dissertation, it is proposed

I. To give a brief view of the present state of Persia.

II. Show what has been done towards spreading the gospel there.

III. Inquire what is the prospect for the conversion of Persia, and what encouragement for christian effort.

I. Its present state.

Persia proper, is bounded as follows:—Caucasus, the Caspian, and the Tartar desert, north; Cabul, east; the Indian Ocean and the Persian Gulph, south; and the Euphrates, west. This country is of very large extent, being about 1200 miles long and 1000 broad; its area is larger than that of the United States this side of the

Mississippi; and it embraces about the same number of degrees of latitude as the United States, though the whole is five degrees farther south—in other words it lies between 25 and 44 degrees north latitude. The population is variously estimated from 10,000,000 to 22,000,000; but authorities incline more to the latter.

The general appearance of this country is very singular. A writer in the *Quarterly Review* states, that one third of this extensive region is made up of barren deserts, impregnated with salt and nitre, which give a taint to all the streams and lakes found near them. One of these deserts is 700 miles long and 200 broad, and traverses nearly the whole extent of Persia in a direction N. W. and S. E. Another third part is composed of mountains equally barren; but the bases of these mountains, and the intervening vallies which constitute the remaining third, are remarkably fruitful and verdant, producing a great variety of the richest fruits of the earth, and supporting vast herds of cattle.

In Persia there are three climates; the southern, middle, and northern. On the Persian Gulph, the heat in the summer months is so intolerable, that a residence is entirely out of the question, and the inhabitants flee to the mountains to preserve their lives. Henry Martyn in travelling from Bushire to Shiraz, found the thermometer at one time standing at 126°. To add to the horrors of this climate the Samiel wind frequently blows; which by its suffocating qualities, proves instantly fatal to the unwary traveller. In the northern provinces, the cold in winter is so intense that people are frequently frozen to death. The gates of their cities being always closed at sunset, and on no account opened again till sunrise, the most melancholy scenes are presented; for it often happens that travelling parties arrive at the gates too late for admittance; and in the morning, men, women and children, together with their beasts, are found frozen stiff as the cakes of ice by which they are surrounded. The middle provinces, compared with the other, are temperate both in summer and winter.

The government of Persia is probably the most despotic in the world. So absolute is it, that every officer and subject lies at the mercy of the Shah, and for any offence may be publicly bastinadoed or beheaded. The officers of the government follow in the steps of their master, and commit with impunity the most atrocious cruelties in the exercise of their authority. In such a state of things it is a matter of course that there should be no security of property. Accordingly, the wheat crops of the husbandman, his sole subsistence, may be taken from him the moment it is ripe for the sickle; or the springing blade may be wantonly destroyed, should a public officer, passing that way, be disposed to turn his horses into the field. The consequences of this rapacity and oppression, are illustrated by the accounts of recent travellers. Mr. Kinnier asserts that he frequently passed through most fertile places, utterly deserted by their inhabitants—their rich harvests and luxuriant crops of every kind being given up a prey to wasting and desolation. The Shah has a body guard of 10,000 men, which are the only regular troops in the empire. On an emergency, however, he can call into the field 100,000 men—a force, which, with the arms and discipline of the west would be very formidable, but now rendered almost impotent by the total absence of both. Prince Abbas Mirza the heir

apparent of the crown, it is said, has lately been attempting to introduce the European discipline and the use of fire arms among the regular troops, and has partially succeeded.

Setting out at the Persian Gulph, you may pass by a pretty direct course through all the large cities of Persia. Bushire, on the gulph, is the only sea port in the country. Next is Shiraz, with a population of 40,000 souls—a delightful place, the emporium of literature, and the residence of Henry Martyn while translating the New Testament. Farther north and across the desert lies Ispahan, the former capital; including the suburbs it is 24 miles in circumference, and contains 200,000 inhabitants. It is now almost in ruins. Next is Teheran the present capital, situated a little south of the Caspian. North-west of this is Tebriz, the residence of the heir apparent, and on the west shore of the Caspian is Derbent. These cities, and the scattering villages which are considerably numerous, contain but half the population of the country. The other half is composed of wandering tribes, known by the name of Eliants. This singular race of men live partly by plunder, and partly by their herds, which they drive about from place to place, as they can find pasture for them. They are warlike, and march with their Khan at their head; sometimes they commit depredations on each other, and sometimes attack the neighbouring hordes of Tartary and Cabul. These are the men from whom the Shah raises his army. Notwithstanding their predatory manner of life, they are said to be very kind and hospitable to strangers, and the simplicity of their manners is so striking, that the traveller is reminded of the days of the patriarchs.

No civilized country, probably, is more destitute of accommodations, especially means of conveyance, than Persia; there are no navigable rivers, no canals, no highways, no wheel carriages; and the only mode of travelling is upon horses, mules, and camels.

Dr. Buchanan says, the christian religion flourished very generally in Persia, till the Saracen conquest in the year 651. In proof of this he states, among other things, the fact that Constantine the great, wrote to the king of Persia, recommending the christian churches in his dominions to his protection. Ever since the Saracen conquest, Mahomedanism has been the established religion; and to this is to be attributed the present degradation of Persia, the despotic nature of its government, and the consequent oppression of the subject. Not more fatal to the miserable traveller is the suffocating wind of the desert, than is Mahomedanism to all political, moral, and intellectual improvement.

Mahomedans are divided into two great sects, the followers of Ali, and the followers of Omar; and the difference between them is this,—the followers of Ali consider the Koran as the only rule of faith and practice, while the disciples of Omar, in addition to this, have certain traditions about their prophet, which they hold equally sacred. The Persians belong to the sect of Ali; and on account of this difference in sentiment, there exists the most violent animosity between them and the Turks. Henry Martyn relates an anecdote of his hospitable friend Jaffier Ali Khan, that may illustrate the fact. "Jaffier Ali Khan, he says" was once a great sayer of prayers, and regularly passed every afternoon for fourteen years, in cursing the worshippers of Omar according to a prescribed form.

The Moojtuhids are the professors of Mahomedan law. It was with the chief of this class that Mr. Martyn held his first public controversy. The conduct of the chief in the argument was marked by a great dread of close discussion; he talked very dogmatically and loosely, and avoided as much as possible the point in debate. The Mahomedan priests are called Moollahs. Mirza Ibrahim, the chief of the Moollahs is the man with whom Mr. Martyn held his second public controversy—the same who also wrote the Arabic defence of Mahomedanism which Mr. Martyn answered. In this pamphlet the Moollah maintained great moderation and candour, though at the same time there was much sophistry in the reasoning. He has the character of uprightness and unbounded liberality to the poor. Many of these priests are public preachers at the mosques; where some of them acquire a high popularity, and draw around them large audiences. In these performances they exhibit great enthusiasm, and strive by their violent harangues to excite the animal feelings. Their practical piety, however, if we may judge from an anecdote of one of them related by Mr. Martyn, is not of the highest order. "Once, he says," they thronged him so much, that he made some error in his prostrations; which put him into such a passion, that he swore that the cause of Omar might come upon his head if he ever preached to them again.

The Persians profess a very lax system of Mahomedanism. Disregarding many positive injunctions of the Koran, they seem to act and think about religion very much as they please. In addition to this they are very avaricious. Hence it comes to pass, that all religions in Persia are in a measure tolerated, so that Jews, christians, and idolaters, by submitting to some exactions, may enjoy their own opinions, and worship according to their own rites.

Within a few years there has risen up in Persia, a sect of philosophers known by the name of Soofies. The rise of this sect forms an important era in the religious history of this country; indeed it seems to threaten the downfall of Mahomedanism. The Rev. Mr. Schmid, missionary at Madras, in a letter dated Oct. 1817, writes respecting them, thus. "There are in Persia 20,000 persons called Soofies, who, about 1808 openly renounced Mahomedanism, abolished circumcision, established separate places of worship and adopted a peculiar dress to distinguish themselves from Mahomedans. They speak highly of Christ, and revere the Scriptures. They would receive the Bible and especially the New Testament with joy, and would support with zeal all attempts to enlighten the Persian nation. They have the most learned teachers in Shiraz." Henry Martyn had frequent intercourse with them, and abundant opportunity to learn their true character. His account of them is less flattering than the one I have just quoted, though perhaps not at variance with it. He represents their tenets as a refined scepticism of the most latitudinarian complexion. "They believe, he says," they know not what—will advance any thing provided it be mysterious—and delight in asking such questions as these. "Is being, one, or two? What is the form of disembodied spirits? Are not you and every created thing, God?" Mr. Martyn asked Mirza Abulcasim, the most renowned of all the Soofies, what was the way to be happy? He did not know. "How do you feel in prospect of death,—hope, fear, or nei-

ther?" "Neither, he replied," pleasure and pain are both alike to me. They renounce Mahomedanism entirely and believe in no prophet; Moses in their opinion, is not equal to Mirza Abulcasim. Their practices coincide with their sentiments; falsehood, drunkenness, and every vice is the result of this scepticism. Mirza Seid Ali, the assistant of Mr. Martyn in translating the New Testament, belonged to this sect.

The Guebers, or Fire Worshippers, are the remnant of the followers of Zoroaster. They have been persecuted by Mahomedans ever since the conquest of the Saracens, with such unrelenting cruelty, that they are now nearly exterminated. At Yazd a central town in Persia, there are about 400 families; where, under the present state of things, they enjoy tranquillity. Great numbers fled to India and the wilds of Tartary to find a refuge from persecution. At Bombay there is a considerable number engaged in commercial pursuits, who are said to be a worthy industrious people. Mr. Martyn fell in with one there, whom he found to be very learned and accomplished. Sir William Jones and others assert, that they are wrongly accused of worshipping fire, or the sun; that on the contrary, they worshipped the one true God, of whom the sun and the everlasting fire are symbols.

There are many Jews in Persia, but they are very degenerate, daily deserting their own faith, and embracing the tenets of Mohamed. They are induced to do this by the offers of the Prince, who gives to each on conversion, an honorary dress and the privileges of Mussulmen. A Jewish Mahomedan priest boasted to Mr. Martyn that he had made a hundred Jewish converts to the faith of Mohamed.

The number of christians in Persia is about 200,000; consisting of Armenians, Georgians, Nestorians, Jacobites, and some Romish christians. The Armenians, by far the most numerous of all, are enterprising merchants, and have the commerce of the whole country in their hands. Amidst the persecution and suffering they have endured from the Mahomedans, they have maintained their faith, and their churches are seen in all the large towns, showing almost the only bright spots in the dark picture of this benighted region. In Ispahan, their principal residence, they have nine churches. Mr. Martyn visited one of them; but he represents their worship as very cold and heartless, and the people as possessing little more than the form of godliness. Both the Georgians and Armenians have the Bible in their own vernacular tongue.

Of the Persian language in a missionary point of view, Dr. Buchanan says it is next in importance to the Arabic and Chinese, in regard to the extent of country over which it is spoken; being generally understood from Calcutta to Damascus. It is spoken at all the Mussulman courts in India, and is the usual language of judicial proceedings under the British government in Hindostan. With respect to its character, it has been considered the language of poetry; excelling all the eastern languages in strength, beauty, and melody. Compared with the languages of Europe, it most resembles the German; but is more polished and melodious. Like all eastern languages, it is highly metaphorical and perhaps surpasses them in the violence and extravagance of its metaphors. The following extract from the treaty made by Fattah Ali Shah with Col. Malcolm, one of the late British ambassadors, may

furnish a specimen of the genius of the court language of the present day. It is part of the preamble.

"The high king whose court is like that of Solomon's, the asylum of the world, the sign of the power of God, the jewel in the ring of kings, the ornament in the cheek of eternal empire, the grace of the beauty of sovereignty and royalty, the king of the universe like Caherman, the mansion of mercy and justice, the phoenix of good fortune, the eminence of never fading prosperity, the king powerful as Alexander who has no equal among the princes exalted to majesty by the heavens in this globe, a shade from the shade of the Most High, a prince before whom the sun is concealed, &c. &c." makes a treaty with the king of England.

The Persians may be called a literary people. They have three celebrated poets whose works are of classical purity; Ferdusi, the oldest, who wrote the *Shanama*, or history of kings, Sadi an entertaining moralist, and "the sweet Hafiz" who is styled the *Anacreon of the east*. In the excess of their veneration for Hafiz, they have erected a splendid monument to his memory at Shiraz, and assemble there annually to pour out libations upon it. That the Persians, generally, are a literary people, we may infer from the fact that Henry Martyn fell in with so great a number of learned men at Shiraz and other places, and also from the testimony of recent travellers, particularly Mr. Kinnier. He says, all classes from the highest to the lowest, are acquainted with their best poets, and that it is not uncommon to hear a groom, or other menial servant, recite long passages from them with the utmost correctness. The same writer also speaks of the advantages of education, as being very considerable. "Schools for children are not wanting, and a moderate share of education is within the reach of most who live in towns and cities. There are besides in every considerable town, colleges handsomely endowed, where youth are instructed in the nicer points of their own language, in Arabic, moral philosophy, and the principles of the Mahomedan religion. Of the sciences they have little knowledge." Mr. Martyn visited the college at Shiraz, but from being once a large and splendid establishment, he says it is now nearly in ruins from the rapacity of the rulers.

The women of Persia, like the women of all Mahomedan countries, are in a state of abject suffering and degradation. Indeed they are but little elevated above the brute creation, and are treated much like them; bought and sold in the market, they are hurried away to the harem imprisoned within its walls, and there compelled to wait on the caprices of their tyrant lords. No participation of tender feeling is enjoyed by them, no ties of love and friendship are formed; that empire of the heart, over which, in christian countries, woman holds an indisputable sway, is there a thing unheard of—such is the difference between Mahomedanism and christianity.

The writer in the *Quarterly Review* before quoted, observes that the modern Persians can scarcely be said to possess any peculiar national character; the original traits having been defaced by the various revolutions in the government, the frequent change of masters, and the introduction of new systems of morals and religion. One characteristic, however, reigns among them universally, and that is, an utter disregard for truth; in which respect, they have mournfully departed from the rectitude of their ancestors in the days

of Cyrus. The despotism under which they live, and which has so long reigned triumphant, has imparted to their character a tint of haughtiness and cruelty, which nothing but the gospel can remove. They have all a taste for horsemanship, all are much given to story telling, and universally they are extremely fond of show. To their religion, manners, and customs, they are not so superstitiously attached, as their neighbours the Turks.

Some notices of the reigning monarch and the heir apparent will conclude this division of the subject.

Fattah Ali Shah ascended the throne in 1795. Of all the princes of Persia since the days of Kouli Khan, he is the least warlike. In his character there is nothing amiable, and much that is odious: cruel, for he caused the murder of Haji Ibrahim, one of the most respectable persons in the empire, by whose influence also he was raised to the throne; avaricious, for he sold the office of Vizier to his own son for £10,000 sterling. Of his personal appearance, Mr. Kinnier gives the following account. "Nothing can exceed the profusion of ornamental finery with which the palace and person of Fattah Ali Shah are surrounded. His throne, his clothing, his arms, and all the royal insignia, exhibit one blaze of pearls and diamonds, rubies and emeralds. His face is obscured by an immense beard and mustachios, which are kept very black, and it is only when he talks and smiles that his mouth is discovered. He is said to have a taste for literature, and to write verses."

Abbas Mirza, the prince of one of the northern provinces, is the heir apparent to the crown, and will undoubtedly succeed his father; since the Emperor Alexander is engaged by treaty to support his title. His character is the very reverse of his father's: plain and simple in his dress and manners, his whole attention is turned to the improvement of his troops in discipline, and tactics. He possesses that rare quality in a modern Persian, of telling the truth, and when the governor of Tebriz had deceived one of the English embassy by telling him a direct falsehood, the Prince ordered him to go and unsay what he had told him.

(To be concluded.)

RETREAT FOR THE INSANE.

[Gov. Wolcott has issued his Proclamation, dated the 1st day of August inst. stating that by the act incorporating "The President and Directors of the Retreat for the Insane," he is authorized to grant a Brief, annually, for five years, soliciting contributions for the benefit of said Institution. He has therefore, given notice, that on any Lord's day in the month of Sept. next, contributions may be received for the above purpose, in the several religious societies and congregations in this state; and that the sums collected may be paid over to David Watkinson, Esq. of Hartford, Treasurer of said Institution, or deposited in any of the incorporated banks in this state, to the credit of said Watkinson.] *Reg.*

The subscribers having been appointed, by the Board of Directors of the Retreat

for the Insane, to address their fellow citizens on the subject mentioned in the Proclamation of His Excellency the Governor, respectfully solicit the attention of the benevolent people of the state, to the following statements and remarks.

The design of establishing an Institution for the relief of this afflicted portion of the community originated with the Medical Society of the State. Medical men have ascertained, long since, that private practice can do but little to remedy mental disease :—While Public Institutions, in which moral and medical treatment can be united with the benefits of experience and external accomodation, have been found eminently successful.

The following things seem to be indispensable in the successful treatment of the Insane. That they be placed under the care of persons towards whom they have no aversions ; that they have as much liberty as can be consistent with the safety of themselves and others ; that they have some suitable employment ; that they be removed as far as may be from gloomy and offensive objects, particularly from those by which their minds have been oppressed. In a well regulated Institution, these advantages are fully provided, and they have been found, on experiment, to produce the most salutary effects. Under a judicious regimen, in favourable circumstances, the wildness of lunacy becomes no less curable than ordinary diseases.

The design of the Medical Society to establish a Retreat for the Insane, has met with the cordial approbation of all classes of people. When laid before the General Assembly, it obtained a prompt attention and ready patronage. It being apparent that considerable expense must be incurred in the establishment and early support of the Institution, beyond the liberal means obtained by subscription, it was proposed that an annual appropriation be made from the Treasury of the State, for a number of years, as had been done for a similar purpose in other states. But, under a persuasion that the object would be highly popular with the people of the state, that no public charity could be more so, it was concluded to be safe and most expedient to appeal to the liberality of the people. A grant of five thousand dollars was made from the Treasury, with a permission to receive public contributions, under Proclamation of the Governor, for five successive years.

The subscriptions which have been made by individuals, a considerable part of which is paid, amount to something more

than nineteen thousand dollars. The Directors have made a favourable purchase of a site for the Retreat, containing seventeen acres of excellent land, with a good dwelling house and out houses, for twenty-seven hundred and seventy-five dollars. It was thought expedient to procure such a tract of land, that in addition to proper places for exercise, the patients might attend to gardening and ordinary husbandry if disposed, which may be salutary to themselves, and beneficial to the Institution. A large stone building is erected and is expected to be finished by the close of the present year. The building is plain, all unnecessary expense is studiously avoided, the sole object being the comfort and relief of the insane.

The Directors flatter themselves that the avails of their surplus funds, and the annual contributions, will more than meet the current expenses of the Institution. They hope to be able, from these sources, to support some indigent patients, gratuitously, and others at a small charge. Lunatics, that are town paupers, can probably be supported at the Retreat, at the same expense as in their respective towns, or less ; with a prospect in most cases, of a restoration to comfort and usefulness.

The Directors entertain a confident hope, that under the blessings of Divine Providence, and by the liberality of the good people of the state, they may be enabled to provide for this most afflicted class of our fellow men, a *Retreat*, from the distressing agitations and fears with which they are oppressed, from the improper treatment they too often receive, from innumerable temptations and dangers, to a mansion of paternal care, quietness, and peace.

The Directors assure their fellow citizens, that the early success of this important Institution is eminently dependant on their liberality, in the proposed contributions. Should a successful experiment of five years convince the public of the utility of the object, other sources of income may be expected. At present, they must rely, in a great measure, on the one now in view.

As an evidence of the utility of this institution, we may mention the unanimous sentiment of Physicians. More competent to form an opinion, from daily observation as well as their profession, than any other class of men, no other portion of our citizens evince an equal sense of its importance, or so great confidence in its success. And though the contemplated Retreat must, in some degree, diminish their practice, yet, knowing the inefficacy of or-

dinary applications, and the miseries to which deranged persons are subject, they are promoting the establishment with activity and great liberality.

To their respected and beloved brethren in the Ministry, the subscribers present their earnest request, that they would take into serious consideration, the subject of the present address. That, while various objects of important charity call for their attention, they would look at the condition of the distressed Lunatic, shut out during the continuance of his malady, from all gospel privileges, from all christian comfort and hope. And while they reflect that no class of the afflicted were ever more sure to gain the notice of the compassionate Saviour, than those deprived of their reason, it would seem that they can hardly serve him more acceptably, than by encouraging and recommending an object which affords to such, the best prospect of relief.

N. S. WHEATON,
THOMAS ROBBINS,
ELISHA CUSHMAN.

Hartford, August 15th, 1823.

From the Evangelical and Literary Magazine.

THE FRIENDLY GUIDE,

SHewing THE DUTIES OF CHRISTIANS TO EACH OTHER, AS COMMANDED IN SCRIPTURE.

I. *Brotherly love stands foremost in the rank of mutual Christian duties.*

This is to be considered as the *chief rule* and *pleasing motive* of every subsequent duty. Brotherly love is founded on the common and equal relation, which Christians stand in to God as their heavenly Father. Many run out into long and heavy complaints against others for their want of love; but the more excellent way is, first to fan the sacred flame in our own breasts, and then to encourage and promote it all we can in our brethren. "Ye are all brethren." Matt. xiii. 3. Therefore, "love as brethren." 1 Pet. iii. 3. "A new commandment I give," &c. "By this shall all men know that ye are my disciples, if ye have love one to another." John xiii. 34, 35. "See that you love one another with a pure heart fervently," 1 Pet. i. 22. "If any man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John iv. 20. "God is love," ver. 8.

11. *Endeavour to promote each other's edification.*

Christian gifts, in all their beautiful variety, are designed to edify the body of Christ; nor is there any member of the church who may not, according to his abilities and opportunities, contribute something towards building up his brethren. The means of edification are not confined to the public ministry of the word: they are a talent intrusted to the whole community. "Edify one another even as also ye do." 1 Thes. v. 11. "Let every one please his neighbour for his good to edification." Rom. xv. 2. "Seek, that ye

may excel to the edifying of the Church." 1 Cor. xiv. 12.

III. *Watch over each other in love.*

In observing each other's spirit and conduct, there should be nothing of that sourness or severity of temper, which is pleased in finding occasions of censure, and ever put the worst construction on doubtful cases; but that mildness of true friendship, which hopeth all things. Should you see a brother exposed to danger, you should affectionately warn him, and so endeavour to prevent his fall; lest your neglect should make you a partaker of other men's sins. Let there then "be no schism in the body, but let the members have the same care one for another." 1 Cor. xii. 25.

IV. *Carefully avoid Offences.*

Tenderness of a brother's peace is the amiable temper of the Gospel, is solemnly enjoined by the authority, and sweetly recommended by the example of Jesus. No christian should resolve to gratify himself in things indifferent in themselves, at the expense of another's comfort. "Let no man put a stumbling block, or an occasion to fall, in a brother's way." Rom. xiv. 13. "For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence." ver. 20. "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh (such as has been offered to idols) while the world standeth, lest I should make my brother to offend." 1 Cor. viii. 12, 13. "And herein do I exercise myself, to have always a conscience void of offence towards God and towards men." Acts xxiv. 16. "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." 1 Cor. x. 32.

V. *Bear with the infirmities of your brethren.*

You need, and expect forbearance from others, consequently you should exercise it towards them. He that considers the daily forbearance of a gracious God with himself, will most abound in this necessary grace among his fellow-christians. To magnify the mote in a brother's eye, forgetful of the beam in our own, is the character of the hypocrite, given by our Redeemer. "Love suffereth long, and is kind; is not easily provoked, thinketh no evil; beareth (or covereth) all things, hopeth all things, endureth all things." Yea, "never faileth." 1 Cor. xiii. 5-8. "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love." Eph. iv. 1, 2.

VI. *Reprove sin personally and affectionately.*

It may be truly affirmed, that there is no christian duty more particularly commanded, more necessary and important in its design, or more generally neglected among professors, than this. Do you see or hear of a brother's fall, retire and pray for his restoration: mention not the thing to any other person, but go directly to the offender, beseeching God to make you the instrument of his recovery; tenderly and faithfully point out the evil of his conduct, if the thing be true, and exhort him by the mercies of God to repentance. The slanderer, with all his seeming zeal for holiness, while reporting the faults of others, gratifies his own malignant mind, and imitates the conduct of the accuser of the brethren; but the humble christian feels compassion for his brother.

er's soul, while by affectionate reproof, he aims at the destruction of his sin. "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." Lev. xix. 17. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, or a publican." Matt. xviii. 15—17. "Brethren if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness: considering thyself, lest thou also be tempted." Gal. vi. 1.

VII. *Let matters of dispute concerning worldly things, and which cannot be settled between yourselves, be referred to the arbitration of some of your brethren.*

A litigious temper, ever ready to appeal to the civil law, is, in any case, exceedingly repugnant to the temper of the gospel; and much more so when allowed between members of the same church. Dare any of you, having a matter against another go to law before the unjust, and not before the saints? Do you not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so that there is not a wise man among you? No not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" 1 Cor. vi. 7.

VIII. *Cultivate a forgiving spirit.*

Free pardon is the chief blessing and glory of the gospel. Shall then the disciples of the forgiving Saviour, treasure up the memory of a brother's offences, or indulge a disposition of retaliation and revenge? If we cannot sincerely repeat the Lord's prayer, how are we Christ's disciples? Yet, every one who harbours an unforgiving temper, while he repeats that prayer, asks for damnation on himself. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you; with all malice. And be ye kind one to another, forgiving one another, even as God, for Christ's sake, hath forgiven you." Eph. iv. 31, 32. "Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." Col. iii. 12. See also the parable of the debtor. Matt. xviii. 21—35.

IX. *Carefully avoid contentions.*

There should be no schism among the members of Christ's body. Those who take pleasure in fomenting a party spirit and sowing the seeds of discord among christians, are actuated by the spirit of the devil, whose established maxim is, divide and conquer. "And Abraham said to Lot, let there be no strife, I pray thee, between me and thee, for we are brethren." Gen. xiii. 8. "He that soweth discord among brethren, doth the

Lord hate; yea, such are an abomination to him." Prov. vi. 1, 19. "Mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple." Rom. xvi. 17, 18.

X. *Sympathize with each other in affliction.*

The most eminent saints, in every age of the church, have abounded in this lovely temper. It is held forth as one of the endearing characters of our great High-Priest, that he is touched with the feeling of our infirmities; and herein, the members should be conformed to their head. This disposition will lead us to attempt to pour in the oil of consolation, where the mind is wounded and ready to faint under trial, by reminding them of what God has done for them in past days, and directed their faith and hope to the fulness of promised mercy in Christ Jesus. "Bear ye one another's burdens, and so fulfil the law of Christ." Eph. vi. 2. "And whether one member suffer, all the members suffer with it." 1 Cor. xii. 26. "Blessed be God, the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. i. 3, 4. "Remember them that are in bonds as bound with them: and them which suffer adversity as being yourselves also in the body." Heb. xiii. 3.

XI. *Relieve each other in distress.*

The base conduct of hypocrites, who assume a profession of religion for the sake of gain, or the selfish and unreasonable expectations of others, can never excuse christians in the neglect of their duty, where Providence has afforded ability. We are but stewards for our heavenly Master, to whom we must render an account of the application and improvement of his property intrusted to our care. "Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate." 1 Tim. vi. 18. "I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Acts xx. 25. "If a brother or sister be naked, and destitute of daily food; and one of you say unto them, depart in peace, be ye warmed, and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" James ii. 15, 16. "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John iii. 17. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. xxv. 43.

XII. *Fervently pray for each other.*

Many complain of others, yet seldom pray for them. But we ought constantly to remember that God alone can make our mutual endeavours for each other's advantage profitable. If our eye be single, and our hearts right at the throne of grace, the whole body of our social duties will be full of light; but if our eye be evil, and our hearts estranged there, the darkness of offence or negligence will overspread our conduct towards our

brethren. "Pray for one another." James v. 16. "Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints." Eph. vi. 18. "Pray for the peace of Jerusalem; they shall prosper that love thee.—Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

From Cecil's Remains.

ON TYPICAL AND ALLEGORICAL EXPLANATIONS OF SCRIPTURE.

It might be expected, that, when God had determined to send his Son into the world, there would be a train and concatenation of circumstances preparatory to his coming—that the history, which declared that he was to come, should exhibit many persons and things, which should form a grand preparation for the event, though not so many as an absurd fancy might imagine.

There is a certain class of persons, who wish to rid themselves of the types. Sykes insists that even the brazen serpent is called in by our Lord by way of illustration only, and not as a designed type. Robinson, of Cambridge, when he began to verge toward Socinianism, began to ridicule the types; and to find matter of sport in the pomegranates and the bells of the high priest's garment. At all events, the subject should not be treated with levity and irreverence: it deserves serious reflection.

With respect to the expediency of employing the types much in the pulpit, that is another question. I seldom employ them. I am jealous for truth and its sanctions. The old dispensation was a typical dispensation: but the new is a dispensation unrolled. When speaking of the typical dispensation, we must admire a master, like St. Paul. But to us, modesty become a duty in treating such subjects in our ministry. Remember, "*This is none other but the house of God! and this is the gate of heaven!*" How dreadful if I lead thousands with nonsense!—if I lose the opportunity of impressing solid truths!—if I waste their precious time!

A minister should say to himself: "I would labour to cut off occasions of objecting to the truth. I would labour to grapple with men's consciences. I would show them that there is no strange twist in our view of religion. I must avoid as much as possible, having my judgment called in question: many watch for this, and will

avail themselves of any advantage. Some who hear me, are thus continually seeking excuses for not listening to the warnings and invitations of the word; they are endeavouring to get out of our reach; but I would hold them fast by such passages as, "*What shall a man give in exchange for his soul!*"

Many men labour to make the Bible their Bible. This is one way of getting its yoke off their necks. The meaning, however, of the Bible is the Bible. If I preach, then, on imputed righteousness, for instance, why should I preach from *the skies pour down righteousness*, and then anathematize men for not believing the doctrine, when it is not declared in the passage, and there are hundreds of places so expressly to the point?

Most of the folly on this subject of allegorical interpretation, has arisen from a want of holy awe on the mind. An evil fashion may lead some men into it; and, so far, the case is somewhat extenuated. We should ever remember, however, that it is a very different thing to allegorize the new dispensation, from allegorizing the old: the new is a dispensation of substance and realities.

When a careless young man, I remember to have felt alarms in my conscience from some preachers; while others, from this method of treating their subjects, let me off easily. I heard the man as a weak allegorizer: I despised him as a foolish preacher; till I met with some plain, simple, solid man, who seized and urged the obvious meaning. I shall, therefore, carry to my grave a deep conviction of the danger of entering far into typical and allegorical interpretations.

Accommodation of Scripture, if sober, will give variety. The apostles do this, so far as to show that it may have its use and advantage. It should, however, never be taken as a ground work, but employed only in the way of allusion. I may use the passage, *There is a friend that sticketh closer than a brother*, by way of allusion to Christ; but I cannot employ it as the ground work of a discourse on him.

"To make a religion of our own inventions, to overdo with will worship and the traditions of men, as the Pharisees of old, to go beyond the rule, is called in Scripture, 'being righteous over much;' that is, is unrighteousness. All overdoing in God's work, is under-doing."—*Baxter*.

"What we are afraid to do before men, we should be afraid to think before God."—*Sibbs*.

POETRY.

SAILOR, THERE'S HOPE FOR THEE.

The following lines were written under the impulse of the author's feelings, while attending public worship at the N. Y. Mariners' Church.

Blest be that voice, now heard afar,
O'er th' dark rolling sea,
That whispers to the hardy tar,
"Sailor, there's hope for thee."

Blest be that pure, that Christian love,
That boundless charity,
That bears the Olive, like the dove,
Brave, generous tar to thee.

Bless be those lips in accents mild,
From sordid motives free,
That first proclaim'd to Ocean's child,
Poor sailor, love to thee.

Long hadst thou rode the foamy wave,
From sin nor danger free,
Till Mercy stretch'd her arm to save—
To save, brave sailor, thee.

God of the just! Oh, lend thine ear,
A blessing rich decree,
On those who spread these tidings dear—
"Sailor, there's hope for thee."

BOSTON BARD.

OBITUARY.

MISS CATHARINE BROWN.

Died on the 13th July, at the residence of Dr. Campbell, Miss *Catharine Brown*, daughter of Mr. John Brown, of the Cherokee nation. The christian community at large will deplore the loss of this interesting female, but the dispensation will be more severely felt by the little church at Creek-Path of which she was a distinguished member. This intelligent and pious young lady furnished additional proof of the powerful influence of christianity in refining the mind, improving the taste, and fortifying the heart against the seductive snares of the world and the fear of death. A few years ago she was immured in all the darkness of the savage state; her mind was alike a stranger either to intellectual or moral improvement. The approach of the Missionaries to the land of her forefathers was to her a happy era. Catharine was among the first of their pupils. She applied herself with diligence, and soon made very respectable attainments in learning. From these heralds of the cross she first heard of that Saviour who soon opened her heart to attend to things that pertained to her salvation. From this period she became a devoted christian, she interested herself deeply for the salvation of her poor benighted friends; nor were her labours in vain. She was made the honoured instrument of bringing a number of them to a "knowledge of the truth." Her course was short but brilliant. Attacked with a pulmonary complaint, she wasted away rapidly, and in a few months was so far reduced as to preclude all hopes of her recovery. As a last resort she was removed for the sake of medical aid from her father's residence to Dr.

Campbell's, of Limestone county. Under the hospitable roof of this gentleman she received every attention her situation required. By this removal her life was no doubt prolonged, but no skill of the physician, nor the kind attentions of Christian friends could prevail against the decree of heaven.—*Alabama Republican*.

TRACT ANECDOTE.

From the Rev. William Ward's Farewell Letters.

A Brahmin, recently baptized, had, while a heathen, taken a vow of perpetual silence, and had kept this vow for four years; residing, during this time at the celebrated temple of Kalee, near Calcutta. He was held in such reverence, that, when he passed through the streets of Calcutta, the rich Hindoos hurried down from their houses, and threw themselves at his feet, to worship him as a deity. He wore several necklaces made of the bones of serpents, and his whole appearance was that of a being who had changed the human state and form. Let us look at this man for a moment. He possesses all the pride arising from his descent from the highest order in his country, and from the homage he receives from the adoring crowd. How sunk in all the brutality of the Jogee! How intoxicated with the fumes of an imagination which sees Deity in every thing, and every thing in Deity, and with the idea by which he identifies himself with God! How shall the Christian Missionary obtain access to this man, who has retired to this celebrated sanctuary, and who has in fact, renounced all human intercourse? And how shall one ray of light enter such a mind—a mind stripped of all the attributes connected with choice, or even with thought? Must not we pronounce this man's case absolutely desperate; and that he is, in the very worst sense of the apostolic declaration, "without hope?" And yet my venerable colleague, Dr. Carey, writes me, that this man, through a *Christian Tract* in the Bengalee language, which, some how or other, was introduced into his solitude, has given up his rank, the worship of his countrymen, and all his nostrums, and is become a humble Christian, receiving Christian, baptism.

NOTICES.

The annual meeting of the Connecticut Education Society will be held at the College Chapel, on the day after Commencement at 3 o'clock A. M.

The semi-annual meeting of the Directors of the Domestic Missionary Society will be held, on the day before Commencement, at the North Meeting house, at 2 o'clock, P. M.

COMMENCEMENT.

The Annual Commencement in Yale College will be holden on the 2d Wednesday in Sept.

¶ We hope those of our patrons who wish to pay in advance, will improve the favourable opportunities which will be furnished in almost every direction by those who attend Commencement.

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